

# The Flaming Sword.

*"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life."—Gen. III. 24.*

Vol. V. No. 2.

CHICAGO, ILL., JANUARY 14, 1893. A. K. 54.

\$1.00 per Year.

*Issued weekly by the Guiding Star Publishing House, Washington Heights, Ill. Subscription rates, payable in advance, \$1.00 per year; six months, 50 cents; three months, 25 cents. Discount to clubs. We mail one sample copy to applicants for the same or to those whose names may be sent us, which, in each case, is an invitation to subscribe. We solicit from persons interested in Koreshanity, lists of names for sample copies. Address all correspondence intended for the editorial department to the managing editor. The date on the wrapper indicates the time when subscription expires, which should be promptly renewed if the continuance of the paper is desired.*

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## THEOLOGY.

The Bridegroom Came, Holding Within Him  
The Bride. The Bride Comes, Holding  
Within Her The Bridegroom.

### REUNION OF CHURCH AND STATE.

Church and state have their origin, primarily, in the unity of God and man. Every age or dispensation begins with a re-tying (religion) of that which, through adultery, has been divorced. God entered into conjunction (covenant) with Abraham to the degree that Abraham had become endowed with divine grace, and had found favor with God. Through that conjunction it became possible for the great lawgiver to appear, and, by the law, to lead—through the force of its potentiality—the people of Israel into such a grandeur of development as to produce the Lord God from heaven by virtue of the seed of God planted in that people through Abraham. The Jewish people were not only a unity of God and man, but in their government they comprised the unity of church and state, till, through the corruptions of the Jewish polity, there came a necessity for a divorce. God and man became separated, church and state were divided, and a new religion, a new bond of obligation,

was consummated, and a new church and a new state were instituted.

Again we have reached the end. Adultery marks the present status of church and state, and again there has been a divorce of God and man, of church and state. In this adultery of church and state, and consequent divorce, the old heavens and old earth (the old church and old state) are passing away, and the time has come for the new heavens and the new earth wherein dwelleth righteousness. The change, though coming by revolution, will appear so natural that many who are looking for the kingdom, will not be conscious of its presence. The authorization of the restoration of man to his unity with God must carry the unmistakable credentials of authority. This is a time for false Christs and false prophets; a time when innumerable new religions are cropping out, and struggling for supremacy. While modern Christianity is struggling for a foothold in India, modern Buddhism is finding easy access to the hearts of thousands who are seeking for a religion with a Christ in it, a religion which in its very foundation is a denial and condemnation of the Lord and Savior of his race. The religion that takes its position in the front of all the efforts of these times of denial, infidelity, agnosticism, and other forms of atheism, will not hesitate to avow itself, not merely in favor of the God-man, Jesus the Lord, but it will declare itself an advocate of the possibility of man to overcome, not by any proprium of his own, but by virtue of a recognition of the prophet whom God sends before the great and dreadful day of the Lord, to restore the heart of the children to their fathers, and the heart of the fathers to the children.

Modern Spiritualism is atheistic. Theosophy is worse than atheistic; it is a mongrel; the veritable black magic. Nationalism is godless, and so called Christian Socialism is an attempt to patch together the fragmentary outlines of a tattered garment, and to mould into a homogeneous mass the rubbish of a disintegrated and spurious Christianity. The ushering in of the genuine kingdom will be the same foundation, durable and abiding, the law of Moses, issued by the Mighty Moses, kept by the Greater Jesus the Lord, handed down to us, revealed in its scientific aspect, comprising the communism that characterized the seed planting which denoted the beginning of the age, and which must now become manifest in the harvest.

The voice of Koreshanity is not uncertain. While others may look for the mystery of human life in the vagaries of Hindu mysticism, Koreshanity finds it where it was guarded by the cherubim, under the mercy-seat, in the ark of the covenant. The final mystery of Godliness is discovered in the ten categories of arch-natural life, as written by the finger of God on the tables of stone. Koreshanity has found



the law. Jesus sought and found it, and through obedience thereto loosed the bands of death, and defied the grave. The law which enabled the Lord to overcome death and pass out without corruptible dissolution is foundation enough for all men who may seek to overcome through the only appointed method; namely, perfect obedience to the law of Moses.

"A Lamb stood on Mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads." These are enabled to sing the song of Moses; this song being confession and obedience to law. No others can sing this song, and those who sing it will glory in the acknowledgment of the Son of God, the Lord Jesus, as the fulness of the Godhead bodily. There will be no half-way work in this confession, and of the confession of the Lord as the New Jerusalem, the Bride, the Lamb's wife, descending as she does to take again her human form, and to stand forth as the supreme Goddess, the acme of the human race, the Mother of the Gods. The Messenger of the Covenant alone is chosen to induct her into the presence of that ultimate and supreme glory awaiting her manifestation and presence.

#### The Four Beasts and Their Influences.

One of the four beasts said, "Come and see," and there went forth a white horse. The first beast had the face of a lion. This signifies commercial power. The white horse implies commercial restraint. The second beast said, "Come and see," and there went forth a red horse. The second beast had the face of a bullock. The bullock signifies the application of truth to life, in that higher significance of life wherein mortality is changed to immortality. The red horse implies the power to appropriate what the restraints of the white horse have conserved. It is scarcely necessary for us to say that the restraints of the white horse are manifest in the commercial power exhibited in the celibate bodies, especially in the United Society of Believers, and that the peace established in these non-combatant bodies, is the peace which the rider on the red horse is prepared to take from the earth. It would be impossible for the rider on the red horse to take peace from the earth if peace had not been produced. There is no peace in the world, in the competitive system, and there never can be. In the communistic system, peace has been established by the voice of the lion and the rider on the white horse; therefore the rider on the red horse is able to possess it.

The third beast said, "Come and see." This animal had the face of a man. This is justice, and with the call of this voice there went forth a black horse. This is the power of justice. The rider on this horse had a pair of balances in his hand. In this we find the force of adjustment. It is described as black, because it will carry consternation to those who have hoarded their wealth by the robbery of the wage slave. Justice has no terrors for those who desire justice, but to those who have heaped up riches unto the day of wrath, it is the black horse.

The fourth animal said, "Come and see," and there went forth the pale horse. This was the eagle. The pale horse signifies the death of the old man, the final destruction of all that is left of the sensual and adulterous proprium. Hence

the call of the eagle is that principle of knowledge in which is supreme circumspection and instruction, involving the segregation of the old form. It is the utter annihilation of the old church and old state, of the old marital system, with its sensualism, and the utter death of the old man, that the new man may be made alive by the power of the resurrecting Christ in man.

#### Reconciliation of Biblical Statements.

The Holy Spirit was not given in fulness till the day of Pentecost. The Holy Ghost then shed upon the church was the product of the dissolving of the Lord's body. Jesus said, "If I go not away, the Comforter" (Holy Spirit) "will not come unto you; but if I depart" (if I am dissolved as to my visible presence), "I will send him" (the Holy Spirit) "unto you." "Howbeit when he, the Spirit of truth" (Holy Spirit or Ghost), "is come, he will guide you into all truth: \* \* \* and he will show you of things to come." This Holy Spirit, the Spirit of truth, was none other than *the* truth. This must have been the very substance of the Lord's body, for, said Jesus, "I am *the* truth."

It is a fact that the Bible is full of statements to the effect that the Holy Spirit operated all along through the age. It was the Holy Spirit that overshadowed Mary, by which she conceived. Hundreds of instances may be cited to show that the Holy Spirit had an existence before Jesus came. We will illustrate the doctrine of the Scriptures wherein it is declared that the Holy Ghost is not yet. Instead of contradicting this Biblical statement and truth by another equally true, it is better to reconcile the paradox, and if possible hold them both as true. The point in question is: Are both statements true, and can we derive doctrine, which is true, and still hold to both Scriptural declarations? Now for the illustration: we have a field of grain, wheat, for instance, which sprang from wheat that had an existence formerly as wheat. It was dissolved by the forces of generation; namely, light, heat, electricity, magnetism, moisture, etc. The result of this dissolving was, first, the spirit of the grain operative to bring forth the blade. This spirit continues to operate in the stalk, and finally to bring forth the milk in the kernel. The reaper comes along, and says to the one who sowed the grain, "Shall I reap the field?" "No, the wheat is not yet, there is no wheat in that field. There was wheat; it was sown, but it ceased to be till the crop again ripens, at which time there will again be manifest the full corn in the ear." The spirit operating in that field is not the spirit in fulness. When the grain is ripe and is again sown, then the spirit of the grain will appear in fulness. So when Jesus had attained perfection, when he was fully ripe and ready to be sown or planted for regeneration or reproduction, then his dissolution brought forth the Spirit in its fulness. Upon its being shed forth, that for which the church waited was made manifest because it was newly produced.—*Koresh, in Guiding Star.*

Modern Christianity is agnostic (don't know) on the question of the resurrection.

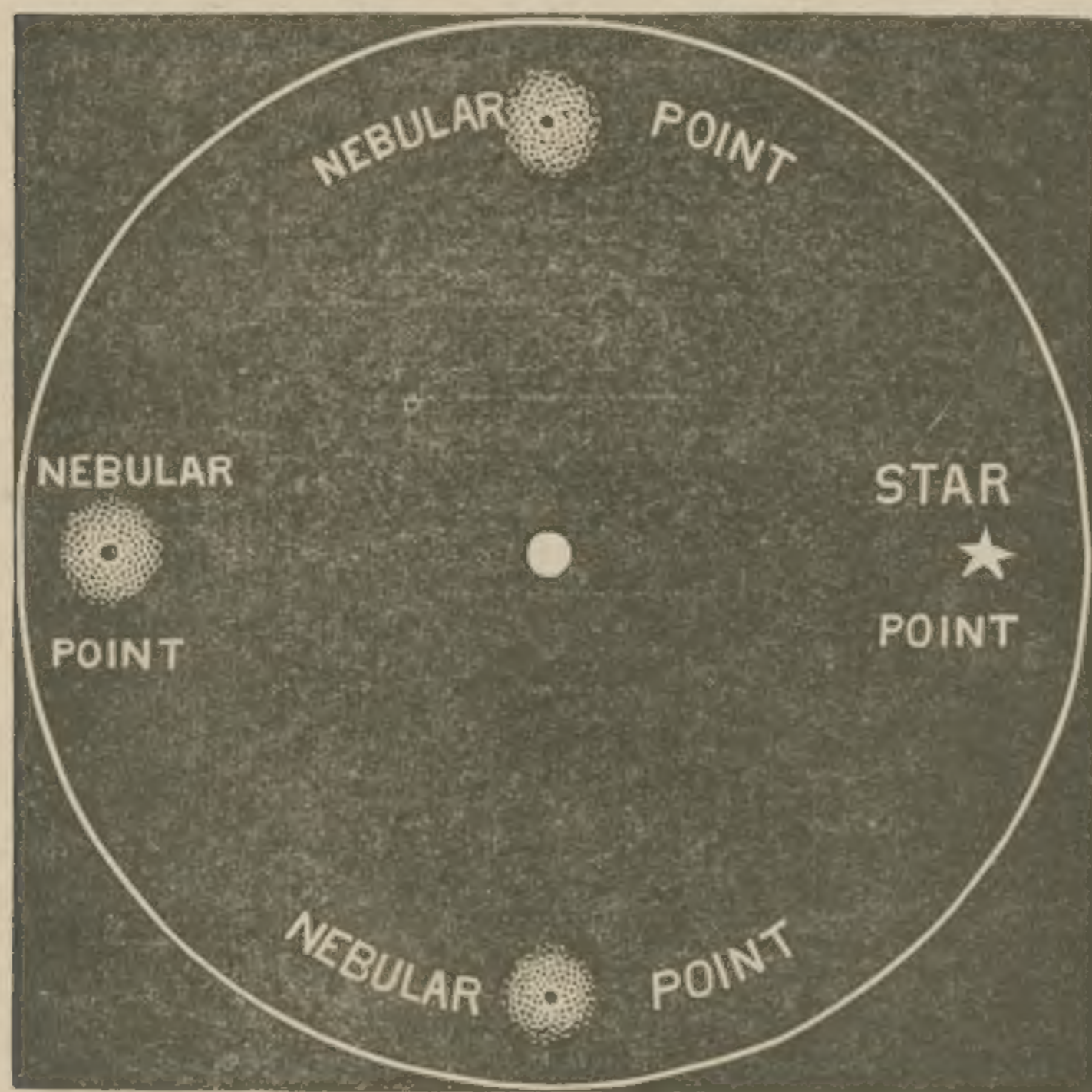
Remorse is impotence, weakness,—impotence which sins again. Repentance alone is powerful; it ends all sin.—*Anon.*



## Science of Religion.

## Cosmogony.

The poles referred to, in connection with the diaphragm described in the SWORD of December 31, 1892, are situated within the space of the zone, and not directly on the zone. The two poles at the two solstitial points of the zone are stellar points; that is, the points marked hot and cold. The zone is the product of the influx of the levic force, and is thrown off as a ring by the vortical action induced by the solar influxes; while at the same time it is a new creation, yet the zone is a perpetual one. It is the positive pole of gravity, and the moment the zone is formed, or rather the moment the levic force reaches this extremity, it becomes gravic force, and is eliminated and determined toward the negative pole of gravity at the circumference of the shell. At a short distance it meets a counterflow, which becomes the formative line of a second zone. This second ring is larger than the first, and its orbit, instead of being parallel with the diaphragm and first zone, inclines to the orbit of these so as to cross them. The orbit of the zone is not the orbit of the stellar points, as perceived from a distant point of view; for this reason, the ring or zone has two motions; one is the vortical motion—which is in the direction of the ring, from north to south—the other is the motion induced by the vertical motion of the sun, or the motion from east to west. Both these motions are retarded by the motion of the vortex and of the vertex.



Hold the diagram marked A in front of you, the flat surface toward you, and give it a circular motion from right to left. This motion represents the annular. Give it another circular motion, from you, revolving the diagram from disk to disk, and this will represent diurnal motion. The star point will describe a spiral motion, moving from north to south, toward one solstice, and then back again toward the other solstice. The star point has two maximum points of

its own. (See zone, in SWORD of December 31, 1892, point marked *hot* to correspond with the star point in diagram A.) It has two minimum points of its own. It has lesser maximum and minimum points, regulated by its relation to other orbits. These points produce waxings and wanings, similar to the waxing and waning of the moon.

The motion of the star point, induced by the revolution of the diagram from disk to disk, the motion which describes the vertical, or east and west motion, is what appears as the motion through the heavens called the orbital motion. In this is described the motion of the planet, *not* the fixed star. Involved in the spiral motion described, is the motion of the straight line or axis, the orbital line or the ellipse, and the zone line or the circle. The union of these three lines in one produces the form of the ovum or egg. Hence the spiral embraces a triunity. This is therefore the line of proliferation. In this line is involved germination, hence the seasons, for without them propagative life could not proceed. The vortices of the male generative center, and the little spirals observed in the construction of these organs are from this origin. In other words, this motion in the physical heavens is from the corresponding operation in the mind from which this gyrate appearance in the center mentioned has its origin.

If the pivot upon which the zone revolves is a fixed one, it will be noticed that the star point—moving from north to south, or south to north, along the line of the axis—while trying to describe the circle of the zone, fails to do so because of the vertical movement, the one already described as the one from disk to disk, of the diagram A. If it were not for this movement, the north and south motion of the diagram would describe a perfect circle, and at the same time a straight line, so far as its east and west deviation from the axis of that line is concerned. But the east and west motion causes a continual deviation from the axis, a continual deviation from the zone or circle, and a continual deviation from the orbit or ellipse. This combination of motions is the modification or *compromise* of the three lines, namely, the straight line or axis, the circle, and the ellipse.

We have described in the above, only the formation of first or primary zones and motions.

## "Anglo-Israel."

An absorbing question for centuries has been, "What became of the lost ten tribes of Israel?" Dr. Kitto, a well-known writer of Biblical literature, says: "There is scarcely any human race so abject, forlorn and dwindling, located anywhere between the Chinese and the North American Indians, which has not been stated to be the ten tribes." An examination of the many books that have been written on this subject would be interesting as showing the various arguments adduced to prove that the great problem was finally solved, and the lost tribes were at last found. But years pass. The arguments and theories of the discoverers of the lost Israelites pass into the realms of forgetfulness, and the question still remains. That the ten tribes gradually worked their way through the snow and ice of northeast Asia to the Behring Sea, and then southerly to the central part of the American Continent, has long been a favorite theory with many. It has been all the more attractive because it kills two birds with one stone; it finds the lost tribes, and accounts for the origin of the North American Indians. This theory, however, seems to have fallen into disrepute because it is impossible to reconcile the rapid disappearance of the Indians



with the prophetic statements made concerning the Israelites: "God chose them to be a special people unto himself, above all other people upon the face of the whole earth," and "I will bring again the captivity of my people Israel, and they shall build the waste cities and inhabit them, and I will plant them upon their own land, and they shall no more be plucked out of their land which I have given them, saith the Lord God."

The author of the book under consideration, Rev. Thomas R. Howlett, seeks to preserve the Old Testament prophecies concerning the future of Israel in that they should be a "great people," and in number as the sands on the sea-shore, by making the Anglo-Saxons descendants of the lost ten tribes of Israel. To do this successfully, it must be made to appear that the Saxons do not belong to the Aryan race, but to the Semitic. It is impossible to give even an abstract of the argument by means of which this is sought to be proven. The author is thoroughly informed on his subject, and he goes about his task with an enthusiasm born of strong faith in the correctness of his views; and if the reader is not convinced, it will not be owing to a weak presentation of the case. Starting with the presumption that the ten tribes did not lapse into utter barbarism, but that they preserved their racial vigor and monotheistic ideas, the author seeks to show that the descendants of the Anglo-Saxons now inhabiting Europe and America are in a direct line from the lost tribes. His proofs are based upon ethnology, geographical origins, ethnic traits and resemblances, racial affinity, tribal names, philology and evidence from both the Old and the New Testament.

The unbiased reader will find much in these pages to commend, and the probabilities will be in favor of his closing the book, published by Spangler & Davis, Philadelphia, more than half convinced that the author is correct in his views.—*Bulletin Supplement, San Francisco.*

The effort to establish the identity of Israel and the Anglo-Saxon, will forever remain an impossibility for the true and good reason that the Scriptures, as prophetically indicating the course of Israel, unmistakably show that Israel was to be eaten up by the Assyrian. The lost ten tribes (Israel) were appropriated through intermarriage with the Assyrians, lost their identity as Israelites, and became Gentile, just as it was declared they should. The product of the interblending of the ten tribes with the Medians, Persians and Assyrians was not alone the Anglo-Saxon, but the great Germanic family; the Anglo-Saxon partaking more of the tribe of Ephraim than of any other of the ten tribes. The posterity of Ephraim was to become the fulness of the Gentiles (*melo hagoyim*). This could not be without their absorption; they could not be "eaten up," absorbed, appropriated, without the process of intermarriage, through which they lost their identity and became the subsequently created race, the Germanic family, not Israelite, but Gentile. This is the solution of the lost Israel problem; there is no other.

The solution of the monetary problem is in the final destruction of money itself. Production and distribution are the primary essentials of life. There are two laws of incentive, either of which may be operative in the activity of these factors. One of these is competitiveness, involving dire necessity; the other is love, the objective point being the ultimate of equitable adjustment of the principles of production and distribution. In this adjustment is the law of use, performance, or genuine service, obviating drudgery.

The true freedom of man consists in loving service.—*Anon.*

## SOCIOLOGY.

### No More Bondage.

So says President Harrison, according to the *New York Times*. Some months ago Secretary of the Treasury Foster spent some months abroad, doubtless comparing notes with foreign bankers and other leaders of finance. Whether the recent drain of gold from this country has had any bearing upon financial schemes then set on foot, or found to be feasible, of course may not as yet, and perhaps never, be known. But however that may be, the secretary has been recently conferring with Wall Street bankers, as newspaper report says, with regard to increasing the national debt—under the specious and deceptive plea of easing a money stringency—by the issue of fifty to one hundred million more bonds for the already intolerably oppressed wealth producers of the country to pay usury on. A peremptory stop was put to their scheming, according to the *Times*, by the secretary's receipt of a telegram to this effect:

"I want no more bonds issued under my administration. Take no steps. Do nothing.

B. Harrison."

It is time the utter lunacy that thinks it necessary for the country to issue its bonds to a set of thieves for them to draw interest on—in order that they may deposit the same with a government officer as security on which the government may issue national bank-bills for ninety per cent of the face of the bonds, and loan them to these thieves at less than one per cent, that they may loan the same to the dear people at any per cent they can get, up to seven per cent a month—was finally and utterly dispelled and exorcised, at least from the minds that shape the legislation and control the finances of the country.

How much safer paper money (ostensibly based upon interest bearing bonds of the country, whose only security is the public credit) is, than the direct issues of the same treasury which bear no interest and are based upon the credit of the same public, it would be hard for anybody but a bank lunatic to see. Ever since the war of the rebellion began, indeed nearly ever since the government began, its finances have been managed by men whose personal interests were with the money-changer class and not with the people. And they have, in their zeal to promote the interests of their class, sometimes overridden plain and positive enactments of the people's representatives. It is time a strong hand was put upon them, and they were made to respect the law and the people's rights and interests, or a few of them hanged, as a solemn warning to their kind not to trifle longer with the people's rights and liberties.—*O. F. L.*

### Disreputable Associations.

Human nature loses something of its dignity when it is considered that the tobacco plant is eaten only by three beings in existence—the tobacco worm, the most filthy of all insects; the rock goat of Africa, the most fetid of all animal creation; and by man, made in the image of his Creator!—*Anti-Tobacco Journal.*



## War Preparations.

During the present administration the Navy has been increased by nineteen ships, actually put in commission and mounting one hundred and six guns, big and little, as those relative terms are now understood in naval practice; that is, from six to twelve inches caliber. A single one of these "little" six inch rapid fire guns however would almost equal in destructive power a whole broadside from the Royal George when in all her glory she went down "with twice four hundred men." Eighteen more ships are to be completed within the coming year, mounting one hundred and sixty-eight guns from five to thirteen inches caliber.—*The People*.

In the principal countries of the old world preparations for deadly conflict have gone steadily forward until almost every able-bodied man of military age is a trained soldier, either under pay and on duty, or subject to instant call in case of his master's need. Rapidly our would-be aristocrats have been shaping affairs to the models furnished in the old world, feeling that their ill gotten possessions would not be secure until they were guarded by a strong military power. As yet the people have set their faces as a flint against the cost and peril to the liberty of the citizen of a great standing army, and our shoddy aristocrats have had to content themselves with such protection as a citizen soldiery, the volunteer militia which they have sprung into being and sedulously cultivated, would afford them. They have all along shared the feeling, recently expressed by some of the renowned military leaders of Europe, that volunteers would afford adequate protection to a country, but could not be relied on by the privileged classes against the rights and interests of the lower orders of the state from which they sprung, and with whose interests they were identified. Only regulars, whose only calling was war, and whose only hope of promotion, or even of sustenance, lay in the army and the government, could be always depended upon to fight for the power that sustained them. But these great military leaders not only admitted that volunteers afford adequate protection to governments, but they admitted more. That in every great conflict of modern times, even in the cases where the final victory was against a government, and it met with crushing disaster and defeat, as in the case of France in the recent Franco-Prussian war, the volunteer forces stood their ground longer, and presented a far greater obstacle to the victorious enemy than the regulars. Nor has this been true only of modern times. The Roman historian, Tacitus, tells us that the free German tribes, who fought only as volunteers, presented a greater obstacle to the all conquering Romans, than all the kingly governments of the east with their immense standing armies which were maintained, as are the vast armaments of our times, at the cost of untold oppression of the people of the nations that kept them.

Should matters go on as at present, there will probably come a time to these unjust governments in the interests of aristocracy and inequality, when these vast armies—which are organized and trained, perhaps unconsciously, but yet really, in the interests of injustice and wrong—will realize their power and take the governments into their own hands, as did the Roman armies; then the rich men, for the protection of whose ill gotten wealth they were called into being, will find, as did Rome's men of colossal fortune, that their riches, in which they put their trust, and for whose protection a

vast army seemed indispensable, will cost them their lives, in order that they may furnish the means of a bounteous donative to a greedy, all powerful and irresponsible army. When greedy monopolists have destroyed the free yeomanry of a country, from which powerful volunteer armies spring at their country's call, and have reduced the masses, yet living, to the condition of slaves and spiritless paupers and tramps, they have left themselves no security against the unreasoning human tigers which their shameless greed for gold has bred.—*O. F. L.*

## LET POOR FOOLS PAY TAXES; RICH MEN KNOW HOW TO AVOID THEM.

While that law was in effect I bought some stock in the Central Pacific Railroad. When the certificates were delivered to me, I saw that they were made out in the name of some person to me unknown—call him John Smith. I asked why this was so and what I had to show for my money. I was told that the dividends were payable only on the presentation of coupons, and that those were made payable to me. The system was then explained to me. It was an ingenious trick to evade the payment of taxes. The company had issued all its stock in the names of five of its clerks who held irresponsible positions, and then these clerks were sent out of the state. They were informed that their salaries as employees would go on just the same. They went away, anywhere they chose, the holders of the entire stock of the company, which paid dividends only on coupons made out to the actual stockholders. When the assessors came to assess the stockholders of the company, the names of these clerks were given to them, and the last address which they had sent to the officers of the company. The assessors could not find them, and the result was that not one cent of tax was turned into the state of California.—*The People*.

Having cheated the national government out of the original cost of this road, it was only keeping up its reputation for astuteness when it managed, as above, to cheat the state government out of all taxes. Vast amounts, probably far the greatest sum of the taxes, legally due from rich men, are dodged in one way and another. A few years ago the *Chicago Daily News* printed long columns of the names of Chicago's rich men—including many multi-millionaires, whose assessable personal property, in a vast number of cases, would have run up into hundreds of thousands, perhaps millions—and the sworn statements of their owners, as they were furnished the assessor and received by him. In not one of these statements was the amount, on which assessment was actually made, placed above three thousand dollars. Perjury has no terrors for the Christian (God save the mark!) millionaire, provided he can avoid the payment of taxes by it.—*O. F. L.*

Let us say to all journals, of whatever faith or order, that give their columns to the consideration of social and political problems, that the "tyrannical insolence" complained of, and the suffering, sorrow, and discontent which it breeds, can in no way be gotten rid of until the golden calf that Americans worship above all other gods, together with all other molten or printed images of Cæsar, named money—and falsely, with purpose to deceive, called a "measure of values," which it never was, and therefore not a just "medium of exchange," as it is claimed to be—shall be utterly destroyed out of the land.—*Natick Citizen*.



## SHARP CUTS.

Pride costs us more than hunger, thirst and cold.—*Jefferson.*

A man should be imprisoned when he is dangerous to society, and he should be set at liberty when he is no longer dangerous. There is no such thing as getting past this statement of truth.—*Progressive Age.*

"If the Kansas Republicans can not elect a senator," says the *Globe-Democrat*, "then they should help the Democrats to beat the Populist candidate." With plutocracy it is, beat the people at any price.—*St. Louis Monitor.*

The Alien is still calling for his pay, and as a result \$6,500,000 in gold was sent to England during the week. Great Government, this of ours! It makes money for the Alien, and refuses to make any for its own people!—*National Watchman.*

If more time and talk were devoted to measures instead of men, the outlook would be more encouraging. Who will be in the cabinet or who will be postmaster at Frog Level, is a very insignificant matter; but the reforms needed are the overshadowing questions.—*Progressive Farmer.*

Senator Mitchell has introduced a bill granting \$1,500,000 for a military picnic at Chicago, during the World's Fair next summer. This will be good news to those who are expected to raise forty cent wheat and six cent cotton to foot the bill. The senator's daughter recently married a foreign lord, which may account for the introduction of this bill.—*National Watchman.*

We not only advocate the election of president and vice-president by direct vote of the people, but we advocate the election of senators by the same method. The last time Minnesota elected a senator, every patriot was ashamed. If we are not mistaken, the race for United States senator this winter in our state capitol, will descend into a veritable squabble.—*The Progressive Age.*

In 1763 the English Parliament declared all colonial acts for issuing paper money void. Benjamin Franklin wrote a pamphlet in opposition to this act. Among other things, he said, that gold and silver owe their value chiefly to the estimation in which they happen to be among the generality of nations, and the credit given to the opinion that they will continue to be so held. "Any other well founded credit is as much an equivalent as gold or silver." On all occasions Franklin maintained this position.—*National Watchman.*

One good thing is being done by Tammany Hall. Street after street on the East Side of New York is being coated with asphalt, and the children whose only playground, summer or winter, is the street, have a delightful, though hazardous place for roller skating and street games generally. This laying of a part of the new asphalt pavement in the crowded tenement-house districts, following the reduction of the price of gas to less than twice the cost of manufacture, and the establishment of night-schools, enables the outside world to understand why the poor of that city prefer to be governed by the saloon keepers of their own neighborhoods

rather than by the lawyers and bankers who live in another part of the city.—*Christian Union.*

### Worthy a Trial.

Much has been said in praise of the Australian method of recording land titles. All deeds and legal documents for record are written on paper of uniform size, and are signed in duplicate. One copy is filed with the recorder, and when a sufficient number are on hand they are bound and filed away, becoming part of the archives of that office. There is no expensive clerk hire; no chance of an error in copying, nor any charging that the records may be wrong. The original document is produced when needed, and that ends all questions of genuineness. The simplicity and economy of the scheme commends it for use in this country.—*San Diego Weekly Union.*

### One View of It.

Whatever may be true of London, it is probable that a large share of the poverty of our American cities is due to the influx of helpless and degraded people from other countries. London draws into its insatiate maw the vigor of the country and impoverishes it. New York and Boston are themselves largely impoverished by the immigration of multitudes whose standard of comfort is far below that of our own people, and who help to drag the natives down to their own level. The American policy seems to prevent the "pauper labor" of foreign countries from competing on its own ground with American labor, but to open the doors as widely as possible for this "pauper labor" to come to America and depress our own labor market by its desperate competition.—*Washington Gladden, in the Christmas Century.*

### A Deplorable Fact.

"In five years' time," says Edgar L. Wakeman, "I have tramped along three thousand miles of British roads. Each time I set my foot upon their broad, firm, even surface, every drop of American blood in me tingles with shame at the thought of the mud pikes and bottomless road sloughs of our own splendid country—rich, great, and strong enough to match the roads of Europe without a week's delay. And yet for five months in every year, and in a lesser degree for the other seven, half of our people are imprisoned and impoverished helplessly at home. As one result, the people of the whole country pay, in an indirect road-tax, through annual sharp advances on all food necessities of life (all of which the farmers lose), a sum each year enormous enough to maintain as superb roads, as England anywhere possesses, around every acre of cultivatable land in the United States."

### Pope and Jesuits.

The Jesuits want to remove their headquarters to Rome, but the pope doesn't see it that way, and has refused their request. His holy humbugginess knows where danger lies.—*Boston Investigator.*



## SPHERE OF WOMAN.

Under the Editorial Management of Mrs. A. G. ORDWAY.

Correspondence, contributions and exchanges should be addressed, Woman's Department of THE FLAMING SWORD, Beth-Ophrah, Washington Heights, Chicago, Ill.

We will consider contributions upon the subjects of prohibition, enfranchisement of woman, and woman's true relation to the essential reforms of the age. These may, or may not fully agree with the Koreschan view of these questions. Honest conviction will receive due consideration.

### A Consideration of Chimneys.

In building, we are careful to have our foundation solid and level, broad and deep enough to bear the weight of the superimposed structure. Our corner-stone must be set fair and true, else the setting of the stones composing the walls will be untrue and the structure apt to fall. Then we follow up the building of the walls of our fair edifice to the eaves, until finally the roof is reached and it is all covered, safe from storm and rain.

But with the foundation is also started the chimney, which to an inexperienced eye plays a very small part in the architectural effect; yet it is of vital importance to the beauty of the exterior and to the health and comfort of the inmates. Our chimney is as necessary as our foundation, as necessary as our corner-stone, and its perfect adaptation to its use, as much a subject of thought and nice discrimination, as any other part of the structure. The first requisite of a chimney is that it thoroughly perform its office, which is to remove the noxious gases, resulting from the conversion to light and heat of the fuel used in heating and lighting the house. All obstacles that might impede this circulation must be carefully removed, else we have the smoke and gas pouring back into the dwelling, thereby endangering the lives of the inmates. A chimney, then, must be provided for every building, and as there is a close correspondence between the physical and spiritual, there is just as great need of the spiritual chimney for the escape of evils and fables as of the natural chimney for the escape of smoke and gas.

In all the different departments of building, there is an analogical relation to mental and spiritual conditions that is extremely interesting; none more so, perhaps, than the relation of the chimney to the general superstructure in the building of the house not made with hands, that is, the temple in which the Lord Jehovah may have a resting place. We know that humanity is made up of aggregations, or groupings of spirits. Of the quality of these we are instructed by the Lord in these words: "Ye are from beneath; I am from above: ye are of this world; I am not of this world." Again. "Ye are of your father the devil." It is quality purely that determines locality, and the attraction of like to like aggregates the evil spirits together and the good together.

When the Lord was upon earth, he formed his spiritual edifice of the twelve apostles; one of these, Judas, performed the office of a chimney, while another was the corner-stone of the new building—the Christian church. As the disciples cast out their evils, one by one, the receptacle or vent into outer darkness, was furnished by Judas Iscariot, who received these rejected ones into a society where there was no

opposition to them; the fulness of their possessions was allowed complete demonstration later on, in the selling of the Lord of the whole earth, for thirty pieces of silver. The Lord gave Judas—who was the type of all evil and falsity, as He, Himself, was the type of all good and truth—full freedom in playing his part in the great drama of the world. The office of Judas in this relation of chimney to the new structure was absolutely essential to the purification of the eleven, who were eliminating their evils in preparation for the reception of the Holy Spirit or Spirits from the Lord, in the final baptism of Pentecost.

"Nature abhors a vacuum." If we, in the course of regenerative life, put from us spirits of one order, it must be to take on those of a higher, else we may be in accord with that unclean spirit who said, "I will return into my house from whence I came out; and when he is come he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first." Judas was the antithet of the Lord in that first building; in the second coming we may see a multiplication of this quality so necessary in the formation of spiritual character. It must needs be that evils come, but woe unto him by whom they come. The woe is sure, for through these human chimneys are carried the evils of the world through future generations, to come up again, aggregated in one personality—one Judas—who will again sell his Lord for love of money. So the great cycles roll on, repeating the story of life and death, of the struggles and trials of man in his efforts to rise again to his first source—the divine Itself.

The story of the purification of the human soul from deadly smoke and vapors is a story of conflagration, of disintegration, from which in every embodiment the grouping of spirits is more distinctly on one side or the other, on the Lord's side or on Mammon's. The need of such chimneys, then, is easily seen, and we should do all we can to help clear them from all that hinders free circulation of purifying air and the metamorphosis of the poisonous anhydride to the pure oxygen, that it, in some dispensation following, may become in turn the breath of life.—*Mary C. Mills.*

### So Say We!

Dr. Oliver Wendell Holmes, in his "Professor at the Breakfast Table," puts the following language, respecting dragging skirts, into the mouth of one of his characters:

"Our landlady's daughter is a young lady of some pretensions to gentility. She wears her trains very long, as the great ladies do in Europe. To be sure, their dresses are so made only to sweep the tapestried floors of chateaus and palaces, as those odious aristocrats of the other side do not go dragging through the mud in silks and satins, but, forsooth, must ride in coaches when they are in full dress. It is true that, considering various habits of the American people, also the little accidents which the best kept sidewalks are liable to, a lady who has swept a mile of them is not exactly in such a condition that one would care to be her neighbor. Why, there isn't a beast or a bird that would drag its tail through the dirt in the way these creatures do



their dresses! \* \* \* That's what I call getting vulgarity into your bones and marrow. If any man can walk behind one of these women, and see what she rakes up as she goes, and not feel squeamish, he has got a tough stomach. I would not let one of them into my room without serving her as David served Saul at the cave in the wilderness—cut off his skirts, sir! cut off his skirts! \* \* \* Don't tell me that a true lady ever sacrifices the duty of keeping all about her sweet and clean, to the wish of making a vulgar show. There are some things that no fashion has any right to touch, and cleanliness is one of these things."

### The Street-Sweeping Style.

I stood on the street at midday,  
The busiest street in town,  
And viewed with admiration  
The trailing of the gown.

I saw the bright reflection  
In the eyes of the broom brigade,  
And the gleam of satisfaction  
At the skill each fold displayed

In sweeping the pave so cleanly,  
The crossings, and dusty floors  
Of the milliners, jewellers, studios,  
And all the fashionable stores.

How often, oh, how often,  
In the days that are long gone by,  
Had they wielded the broom so wearily,  
Not dreaming that help was nigh.

But the women have come to help them,  
And they with gladness hail  
The lovely, new invention—  
The gown with a sweeping trail.

Selected.

### THE EXODUS.

[By Cecelia Devyr.]

When slavery laid an old man in the ground,  
The chorus rose, "His soul is marching on."  
Has he a refuge for the captive found,  
And to his olden home before them gone?

They silent start, a dusky, tattered host,  
Without a warning, herald, word or sign.  
Their boon of freedom was Columbia's boast!  
Her deep disgrace, their solemn moving line.

A cloud of witnesses, they need not speak  
Of want and suffering, their dark eyes tell;  
Their wretched flight has proved the nation weak  
Her laws to vindicate, her foes to quell!

Her laws! what are they in view of need?  
What are they by the simple rule of right?  
They stand as walls around the realms of greed—  
They are as armor to the men of might!

A land of millionaires, a land of tramps;  
A house divided that can never stand;  
A flashing gleam from far centennial camps,  
Reveals a structure built upon the sand.

Would Pharaoh let the toiling people go—  
Concede to slaves whate'er for them was asked?  
Their stern oppressors mitigate their woe  
Save by command, that they might more be tasked?

Ah, well! we read his folly and his fate;  
That folly, looming in the far away,  
Must not attract from hardness just as great,  
From mad perversity that reigns today.

How blind, we are to God's intended work!  
How names, and claims, suffice for substance true;  
What great wrongs, all unmolested, lurk

Beneath the little good the statesmen do!  
They signed off slavery, and our hopes were high,  
While truth bent low, these humbling words to carve:  
"It is not freedom! 'tis a burnished lie!"  
"Emancipation—liberty to starve!"

"A liberation, that absolves the care  
"That selfish hands around their chattels threw;  
"A legacy of tortures hard to bear,  
"A broader tyranny than bondage knew,"

This verdict graven round the altar stone,  
Whereon the nation's sacrifice was laid;  
That great burnt offering which could not atone  
For half the wrongs that slavery had made.

And years pass on, dark years of pain and blight;  
The North and South, despair and anguish know!  
Yet, hear they not, upon the mountain's height,  
A voice proclaiming: "LET MY PEOPLE GO!"

Yea, let them go from poverty and fraud;  
From malice, hatred and from burning scorn!  
Let them go free to share the gifts of God,  
For to His bounty all are equal born.

Who owns the earth, the air, the sea?  
They are the Lord's, and to His children willed;  
And never, never will the land be free,  
Till His behests are honestly fulfilled!

Then, wherefore hold with subtle chain, and strong,  
Or strive to crush with fierce barbaric hand?  
Awake to duty, overthrow the wrong,  
And give to freedom foothold on the land!

O North and South! ye partners in one sin,  
Monopoly and slavery are one!  
Turn ye to justice; life anew begin,  
And let this mottled servitude be gone!

Are not the toilers white, as well as black?  
These flying fugitives but swell the band  
Of wealth producers, who are doomed to lack  
The fruits they heap profusely o'er the land.

Oh give them place upon the broad domain,  
And help them to secure abiding home!  
Then crowded industries no life will strain,  
And weary tramps no more will hopeless roam.

Nor will the freedman quit his quiet fields  
To seek for safety, or in quest of food;  
But all that freedom promises and yields,  
Will fill the nation with undreamed of good,

And plotting monarchies—the curse of time—  
Will helpless sink into their waiting graves,  
When God's Republic rises up sublime,  
To fell the system that produces slaves!

Published in the Manifesto, 1879.

### An Effective Cure.

A London paper says that a young man had a younger sister by the name of Jessie who was sent to a fashionable boarding-school. When she went away he remarked that he hoped she wouldn't acquire any of the affectations so often learned in such places.

For almost a year he had no fault to find upon this score. Then came a letter signed "Jessica" instead of Jessie. He replied as follows:

Dear Sister Jessica: Your welcome letter received. Mammica and papaica are well. Aunt Maryca and uncle Georgica started for Glasgowica yesterday. I have bought a new horse. You ought to see it. It is a beauty. Its name is Maudica.

Your affectionate brother,

SAMICA.

The sister's next letter was signed Jessie.—*Woman's Standard.*



## THE QUEST OF THE SPHINX.

All through the hoary ages,  
 Nobody knows how long—  
 Since the Nile waves at sunrise  
 Thrilled unto Memnon's song—

All through the solemn ages  
 She lay—and today she lies,  
 Deep in the heart of the desert,  
 The Sphinx with the wonderful eyes.

Over the seas, of old time,  
 Many a brave man came—  
 Through the pestilent jungle-marches,  
 Through the desert's wind-blown flame.

They came, with their wisdom and learning,  
 They came, in their power and pride—  
 And they looked right under her eyelids,  
 And sank at her feet, and died.

So, motionless, through the ages,  
 Circled by harms and charms,  
 She lies, with her bosom resting  
 On her mighty, folded arms.

Over the tawny sand-waste,  
 The suns that set and rise,  
 Flame on her brooding forehead,  
 And her deep, unfathomed eyes.

Never a word hath she spoken,  
 But the slow tears gather and fall  
 For the children slain and scattered,  
 The wronged and scorned of all.

And today the hunters are saying,  
 "Let us up and be bold!  
 Let us learn the Sphinx's secret,  
 And gather her hoards of gold!"

"She has mocked our wisdom and cunning,  
 She is dumb, for good or ill;  
 Lo, now, we will yoke and bind her,  
 And bend her to our will!"

From the east, and the west, and the north,  
 They gather—from many a land—  
 They gather and march, where the Sphinx dreams on,  
 Between the sky and the sand.

And lo! there was one who loved her,  
 And sought her from afar;  
 Not for the gold of her rivers,  
 Or the caves where diamonds are—

But only because he loved her,  
 Close to her side he came,  
 Through the reeking paths of the jungle,  
 Through the waste of sand and flame.

And he said: "Oh, loved and slandered,  
 Oh, long misprized and unknown!  
 They are going forth for thy ruin—  
 To barter thy blood and bone.

"They have parted the lands of thy dwelling—  
 They yoke thy brood to the plow—  
 Yea, the sword is sharpened to slay thee—  
 And who shall save thee now?"

And she leaned her lips above him—  
 She leaned, and she whispered low:  
 "I hear the clang of the trumpets,  
 And the trampling of hosts that go.

"I know there is strife and crying  
 In the lands beyond the sea;  
 But fear thou not, Oh my true heart,  
 All this is nothing to me!"

"The nations hold me their captive,  
 Theirs to save, or to slay;  
 I have waited my turn for ages,  
 And God is the Judge, not they.

"They fret, and they toil, and they triumph;  
 I sit here, dreaming and dumb—  
 I am sad for the woes of my children,  
 But I know that my day will come!"

Close to her breast she drew him—  
 That heart so loving and wise;  
 And he looked up into the sweetness  
 Of her sad and patient eyes.

And he rests asleep on her bosom,  
 Smiling in dreams, till the morn  
 Over the desert shall redden  
 For the day of God's latest born.

A. Werner, in *Academy*.

## Typographical Error.

There is a typographical error on our coins that should be corrected. We refer to the inscription, "In God we trust." It should read, "In this god we trust." We move that in the interest of truth "this" be inserted.—*Independent Pulpit*.

The *Pittsburg Dispatch*, in commenting on women's fashions in dress, hits off long skirts for street wear in this style: "Dark trimmings at the bottom of skirts are stylish just now. No Pittsburg lady need be out of this fashion after walking two blocks!"

A bookbinder said to his wife at their wedding: "It seems that, now, we are bound together, two volumes in one, with clasps."

"Yes," observed one of the guests; "one side highly ornamented Turkey morocco, and the other plain calf."

Women are largely employed in the telegraph and telephone service of Paris and London. They are required to pass a competitive examination, must be between the ages of eighteen and twenty-five, and measure at least four feet ten inches in height.

## Will Ruin Shipping.

Whether the suspension of immigration should be for one year or for five, the effect on the steamship lines that are mainly engaged in the transportation of immigrants would be the same. Their business would be ruined, and they would be obliged to withdraw from the ocean. In order to save themselves from loss the remaining companies would reduce the number of their trips, and increase their rates for the carrying of freights, passengers, and mails to the United States. In this interruption of intercourse and of commerce with the world every department of industry in the land would suffer; and no portion of the people would feel the shock to business more keenly than would the American workmen. Instead of an increase in the opportunities of employment resultant from this embargo, the check to trade and to the development of the country's resources would greatly multiply the numbers of the unemployed in all industrial pursuits. The immense stupidity of this latest scheme of Know-Nothingism is exceeded only by the fraudulency of the cholera pretext with which it has been clothed.—*Philadelphia Record*.

May your hour of patience prepare you for the baptism. Hour means the processes of purification through which one has to pass.



## CONTRIBUTED.

*The views expressed under this head may or may not be in full accord with the tenets of Koreshanity. Articles containing over twelve hundred words are liable to be rejected.*

## The Kingdom of Peace.

The world may cry peace while there is no peace, but until the cause of war is uncovered and removed, all efforts to secure peace will avail naught. Some people seem to imagine that the term war must of necessity apply only to actual warfare, to the sanguinary carnage of the battle field, but these are merely culminating points of an incessant condition in which mankind exists today. We are living in a state of war, and will so continue to live until the ethics of life—which result in actions that constitute war—are abandoned for a new gospel which, when expressed in human conduct, will compose the kingdom of peace.

For nearly two centuries the Quakers have protested against war; in company with other progressive men and women they have formed peace societies; but while they themselves persist in actions that virtually constitute war, all their well meant efforts, by means of congresses, conferences, well worded appeals to the masses, etc., as far as practical results are concerned, have failed to abolish war from the earth. When we speak of war or peace, we express our concept of a relation that obtains between man and man. Vidual man, as well as aggregate man, is impulsed in his actions by certain fundamental needs, desires. To obtain food, clothing and shelter is the first pre-requisite of life. It is generally believed, nowadays, that the welfare of the one can be best secured at the expense of others; that the interest of the vidual members of humanity are of necessity antagonistic. Warfare between savages is always carried on for the purpose of robbery, of obtaining things useful or essential to the victor, at the expense of the vanquished. The governments of the so called Christian nations of the day do not find a warrant for their practices in the teachings of the Lord Jesus. Their forms of procedure are derived from savagedom; they partake of the character of the stamp of Caesar, of the nature of the beast.

The Lord Jesus Christ came in the earth nearly nineteen hundred years ago for the purpose of initiating a new system; his purpose was the impartation of a new impulse to the humanity prepared to receive it. "And when the day of Pentecost was fully come, they were all with one accord in one place." "And they were all filled with the Holy Ghost." "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." In the beginning of the age we had the seedtime; at the end of the age we expect the harvest. The kingdom of peace was infolded in the Lord Jesus. The character displayed by him in his conduct to other men, must obtain in all men who aspire to that exaltion of Being reached by Jesus. The Holy Ghost was the substance derived from the Lord's theocrasis; this substance, the divine seed, took lodgment in the human souls prepared to receive it. Like all seed it had to die in order to quicken the new life that,

through reincarnation (resurrection), shall stand forth at the end of the age. The fruits of the Lord's teaching and practice must, of necessity, be constructive; he did not come to destroy, but to fulfil, to build.

The close observer of passing events can divide the people into three distinct classes; the first, conservative, those who wish to maintain the existing, unjust, chaotic order of things; the second, destructive of the relations that at present obtain, but lacking in the knowledge and the will to construct the new; the third, constructive, already engaged in the preparatory work that must soon ultimate in the kingdom of peace in earth,—heaven here. We have no doubt that there are some men—millionaires, possessing an abundance of this world's goods—who love justice, and would be willing instruments in aiding to bring about an equitable performance of uses. It is said, that there are over one million tramps in the land. We know of no law on the statute books that will prevent the honest rich and the honest poor from imitating early Christians,—have all things in common. There is quite a number of communistic organizations extant in this land of ours, that, properly federated, would prove effective in initiating a practical movement that must absorb the life of the old, transforming it into the communism of the Lord Jesus.

Already we are standing on the shores of the red sea of revolution; the Moses of the new passover, Koresh, is leading the way. Who will join the host? "Mercy and truth are met together, righteousness and peace have kissed each other. Truth shall spring up out of the earth, and righteousness shall look down from heaven."—*Carl Gleaser.*

## Judas.

For almost nineteen hundred years, the Christian world has been taught by a false and bigoted church to revile the name of Judas Iscariot. No epithet has been vile enough, no hate has been hot enough, with which to execrate the memory of a man, who but filled the niche of life in which by the divine wisdom he was placed; a man who but did his duty, however disagreeable the task.

During all these years, it has been enforced as the highest Christian duty not to let his memory rest in oblivion, but to cherish it as a sweet morsel under the tongue; to assail with increasing malevolence and vituperation, heaping up hate until his very bones were consumed and the marrow run out. Yet but one man has arisen with heart big enough and head long enough to take up his cause and successfully defend him against an ignorant and benighted race, by showing that his deeds, however black they might seem, were equally necessary with those of any other disciple in the economy of the Lord's purpose. The Son of man goeth as he listeth; if he list to die for us (as to his body) in the crucible of human hate, there must be a betrayer as well as executors to the deed. We do not now know how much Judas may have realized the import, or consequences, of his act; but, if we will be just, we must admit that whatever he knew, still he was actuated by a supreme conviction of duty. Disappointed as he must have been in his expectations of immediate results; with the awful conviction forcing itself upon him that his act, however innocent in intent, made him,



apparently, his Savior's murderer; with the condemnation of an unforgiving world looming up before him, he hated himself unto death. By his own hand he sought the solace of oblivion, which we still refuse to accord his memory.

Though your sins be as scarlet they shall be washed white as wool; the meanest thing in all the earth shall yet be the best thing. Judas shall yet be transmuted to the fulness of light, the antithet of the fulness of darkness he then embodied. Whatsoever ye mete shall be measured unto you again. Let us learn to forgive that we may also be forgiven. In the eternal round of the divine justice, we will find ourselves in the very category of condemnation to which we relegate others. Doubtless when, as the book of life is opened, the experiences of the ages through which we have passed are recalled to mind, we will find that somewhere or somehow, we, too, have enacted the role of Judas to our Savior, and as we judge him either to forgiveness or condemnation, we but pass sentence upon ourselves.—*J. S. Sargent.*

#### Correspondence.

In the FLAMING SWORD of Dec. 3d, under an article entitled, "The Coming Crusade," which contains an amount of truth seldom found in any one article, the assertion is made that Pliny and Tacitus plainly refer, in their histories, to Jesus Christ, the Nazarine, of the New Testament. This has been denied. Will you be kind enough to tell me where reference to the same can be found in their histories?—*T. C. H.*

For the information of our correspondent, and at the request of the writer of the article in question, we will cite the following passages from the respective works of Tacitus, Pliny and others.

Tacitus, the Roman historian, was born about 55 A. D., became a consul in the reign of Nero. In "*The Annals*," a series of sixteen books by this author, he writes thus of this Christus, and the Christians: "They (these Christians) had their denomination from *Christus*, who, in the reign of Tiberius, was put to death as a criminal by the Procurator, Pontius Pilate. This superstition was thus for a while repressed, only to break out afresh, not merely throughout Judea, where the evil originated, but throughout Rome also, where things atrocious and disgraceful congregate and find many patrons."—*Tacitus, Ann., lib. xv., chap. 44.*

Some ignorant and scoffing atheists deny the genuineness of the above passage, but the eminent infidel, Gibbon, wrote of it as follows: "The most sceptical criticism is obliged to respect the truth of this extraordinary fact, and the integrity of this celebrated passage of Tacitus. \* \* \* It may be proved by the consent of the most ancient manuscripts, by his reputation, which guarded his text from the interpolations of pious fraud, and by the purport of his narration."

Pliny, the younger, who was born in the year 61 A. D., was a noted orator, an able Roman official, and a friend of Tacitus. He was sent by Trajan to Pontus and Bithynia, and found there large numbers of Christian believers in the Galilean Jew, charged with infatuation and criminal offences. In a quandary as to how to proceed, he indited a letter to

Emperor Trajan, beginning as follows: "Pliny, to the Emperor Trajan, wisheth health and happiness." He then writes about the followers of Jesus in this wise: "I prohibit assemblies, \* \* \* for many of all ages, and every rank of both sexes, likewise, are accused, and will be accused. Nor has the contagion of this superstition seized cities only, but the lesser towns also and the districts of the open country. Nevertheless, it seems to me that it may be restrained and corrected." It is said of these Christians that "they habitually meet together on a certain day, before dawn, to sing a hymn to Christ as God, and to bind themselves by an oath (Sacramento), not to the preparation of any evil, but to avoid the guilt of theft, robbery and adultery, and never to break their word or refuse the rendering back of that which has been entrusted to their care."—*Pliny's Letters, x. 97.*

Suetonius, another Roman historian, born in the year 69 A. D., author of the "*Lives of the Twelve Cæsars*," makes the following statement in his "*Life of Nero*," chap. 16.

"Punishments were inflicted upon the Christians, a set of men attached to a new and mischievous superstition. \* \* \* He was called Christus, and his disciples, Christians."

The fact that no historian, no President of the United States, or any of our leading officials have as yet mentioned Koresh, Koreshanity, or Koreshans, is no proof of their non existence. Yet Marcus Aurelius, the philosopher and Roman Emperor, born at Rome in the year 121 A. D., mentioned the Christians but once, and then ascribed their eagerness for martyrdom to sheer obstinacy and a pompous love of notoriety. (See F. W. Farrar's "*Lives of the Fathers*," vol. 1, page 71.)

There can be no effect without a cause; it follows logically that there could have been no Christians without a Jesus Christ. The fact that Christianity is the most potential factor in humanity that has come down to the present time from the period of its inception, is proof evident that it alone possessed the vital impulse necessary to perpetuity. We believe that Christianity, as now existent, is merely a sequence of the cause of its beginning, and that—when the process of its development is complete in its fulness and in its holiness—the multiplied sons of God will stand forth, and all eyes shall see and behold, and know the truth that shall make them free.—*Carl Gleaser.*

Woe unto you lawyers, for by your quibblings you make the law of none effect. The children cry for bread, and you give them a stone—Blackstone. Had they asked of the Lord he would have given them a white stone, cut out of the mountains of his love without hands, which, beginning at the feet of the great image, the competitive system, shall grind it to powder, that its place shall be known no more forever. Verily the children shall be fed!—*J. S. Sargent.*

He that would have great joy must first experience great sorrow. The soil that would bloom as the garden, must first submit to the agonizing agitation of the plow, the harrow and the hoe. The mother has the intensity of maternal affection because she has gone down into the jaws of death to give her offspring life. The Savior can pity the iniquity of his children, because that same iniquity has pierced his own soul unto death.—*J. S. Sargent.*



## THE LATEST SPOKEN.

THE KING IS DEAD.—Yes, our government is a sort of monarchy, and we have for years been governed by a king. Not a king by "divine right;" not a king, wearing a jeweled crown; not a king by any legal enactment, and yet none the less a king. Not since the days of Napoleon has there been a more powerful monarch, and then only in the turmoil of war. Our king cared naught for the insignia of rank; he scorned even the suggestion of a title; he asked none to uncover the head in his presence; he preferred to be known and have his sovereignty acknowledged only in his handiwork. He was a very modest monarch. He was also, in many respects, an absolute monarch. By a simple word of command he could increase or lessen the wages of a million workmen. By a dozen strokes of the pen he could add millions to his ill-gotten gains. With seemingly little effort of hand or brain he could ruin an individual or wreck a railroad. He made and unmade so called "statesmen," and the legislation of a mighty nation was shapen to accord with his caprice or whim. The dissemination of intelligence he held in his soft white hand, and by a nod of the head he dictated to the whole world what it might read. Presidents and cabinet officers came and went at his bidding; even now the highest official of the land can, in truth, append his signature, "Benjamin Harrison, President, by the grace of Jay Gould."

The one man who, more than all other men, has controlled the destinies of America for the twenty years just past, is dead; yet few there are to mourn his departure, while millions curse the morn that gave him birth.

Jay Gould is dead; if the example of his life has sufficiently warned the American people of the wrongs resulting from the rule of their uncrowned kings, he has not lived in vain.—*Chicago Express*.

NOT FOLLOWERS OF CHRIST.—"There are those who call themselves Christians because they fast, as did the disciples of John. There are those who call themselves Christians because they make long prayers, as did the Jews, because they think they shall be saved by their many words. There are those who call themselves Christians because they observe all kinds of religious rites, as did the scribes and the high priests. There are those who call themselves Christians because they pass their time in the temple, as once did the Pharisees and the doctors of the law. But, in truth, I say unto you, that these people lie by satan; for these people honor the great and despise the lowly; but Jesus, their Master, came, on the contrary, to exalt the lowly and put down the great. These people make distinctions between men; but Jesus, their Master, had no respect of persons. These people pride themselves on their nobility, and walk only with their equals; but Jesus, their Master, attacked, without ceasing, nobility in the person of the Pharisee, and exalted the men of the people. You thus see that such people are not Christians.

"These people are hard upon the weaknesses of the poor; they bitterly condemn them for drunkenness and gluttony:

but Jesus, their Master, was willing to be known as a man of the people, a friend of publicans and sinners. These people frown upon evil doers and prostitutes; but Jesus, their Master, gave the preference to sinners and prostitutes. These people care not for the sufferings of the people; but Jesus, seeing the multitude who followed Him, that they had nothing to eat, worked a miracle to give them bread. You see well that these people are not Christians. These people pass their time in long repasts, in ease, in luxury and in idleness; but Jesus, their Master, had scarcely time to eat a bit of bread. These people are ashamed of those of their relations who have to work at a trade; but Jesus, their Master, was the son of a workman. These people insult their poorer brethren, whom they affect to confound under the name of 'the masses;' but Jesus, their Master, declares to us that whosoever shall say to his brother, 'Raca,' shall be damned. You see well that these people are not Christians.

"Let them, then, pray their long prayers and fast their fasts; by it they shall come to no good end."—*Alphonso Esquivas, in "The Gospel of the People."*

SHADOWS OF COMING EVENTS.—Professor Totten, the prophet of Yale University and of the United States army, says that the year 1896, A. D., is the year of jubilee, according to the law of Moses, in which every man's land returned to its inheritance by families, and debts were wiped out. It is the sixty-ninth year of jubilee from the Hebrew year 3449, A. M., when the prophet Daniel was in his sixty-ninth year, and Belshazzar came to the throne of Babylon. It was then that Daniel saw the vision described in the Book of Daniel, and that he prophesied of times to come and also wrote against Babylon the condemnation: "Thou art weighed in the balance and found wanting." So, today, the great Babylon of our time, the commercial interests and system of competition and our great cities therewith connected, are found wanting by a righteous God. He wills such changes as will establish the law of love in place of the accursed law of competition based on, "every one for himself and the devil take the hindmost." This principle of righteousness breathes in the platform of the people's party. Therefore, God wills that in the year of jubilee, 1896, righteousness shall be established through that party assuming the reins of government. In this year, 1893, the ancient Hebrew law of land, after a lapse of thousands of years, will be re-established in the Israelitish land of the tribe of Manasseh, that is in the United States by the victory of the peoplecrats. This will be done because that party declares that the land should be preserved for the people, and taken away from monopolists, and that speculation in land should cease.

In regard to the year 1896 Professor Totten says: "The year 1895-6, September to September, as the Jews reckoned, and still reckon, is to be a most significant jubilee and may be honored by the return of Messiah, the Prince. This, however, I do not announce as the inevitable result of calculation, but give it forth as an interesting and glorious probability, founded upon the fact of its being the sixty-ninth jubilee year since the exodus out of Egypt. Personally, I am satisfied that it will cover events with whose renown the world shall ring."—*Correspondence to the National View*.



DECLARATION OF WAR.—War has practically been declared against labor organizations, and war measures resorted to in the effort to crush them. It is scarcely possible that the instances of labor uprisings mentioned, could have been treated in a manner so similar without some tacit understanding on the part of the monopolistic class of our country. There is every reason to believe that an arrangement of some character to this end existed, and still exists. It is plainly evident that the militia of our several states is now never utilized except for purposes of ostentatious show, or as an element in labor struggles. There is not a pretense that it should be what it was originally designed for, "an arming of the people, a citizen soldiery, a national guard." Instead of being the popular organization in defense of homes and firesides, it has drifted into a machine of monopolistic oppression.

We must endeavor to bring back the militia of our several states to again become the popular military organization of the masses, with the election of the officers by the men; or, failing in that, our organizations will be compelled to declare that membership in a labor organization and in the militia, at one and the same time, is inconsistent and incompatible.

The tendency and result of corporate power is force, brutal and debasing. The tendency of the organization of the workers is also force, but it is the force of reason, generous and humanizing. Before the force of reason, the force of brutality must make way. It is deplorable that judges will stoop so low as to arrive at an end so despicable as has been recently witnessed in Pennsylvania. There are two causes, I think, to which this can be attributed: first, the comparative lack of organization among the vast hosts of labor in Pennsylvania; second in conjunction with that, the wage-workers have been partisans first, and attended to their class interests last. If the organized workmen of Pennsylvania were to hold in check the political power of this state, and have it understood that all are workers first and political partisans last, you would find legislation in labor to come first, and that the judges would not be so apt to overrule the wishes of the workers.—*Samuel Gompers.*

LOSS OF SLEEP.—How few persons who suffer from insomnia realize that sleeplessness in itself is not a tenth part as harmful as the worry which usually accompanies it, or the habit which it so often induces of taking drugs and soporifics. The soundest sleepers are by no means the longest lived, the popular opinion to the contrary. It is with hope of speaking a helpful word to the habitually sleepless, that Mr. George T. Angell, well known as the President of the Humane Society, gives his experience in this particular. He says: "I suppose there are few persons in this country who have slept less than I have in founding the Massachusetts society for the prevention of cruelty to animals. I had very little sleep for several months, in England no more, and I was often so weak that I could not walk the streets without dizziness. My attacks on adulteration were full of wakeful nights, and my lectures and addresses have rarely failed to cost me in delivery one or two nights of little or no sleep, and in preparation often many nights of little sleep."

Yet, notwithstanding all these years of incessant activity,

when he felt that he was doing well to get four hours' sleep, Mr. Angell finds himself in his seventieth year still active and happy, anticipating the hope that he may be usefully employed through eternity. He had to choose, he says, between living the life of a vegetable or losing his sleep, and he chose the latter. Many of his fellow workers and friends who were sound sleepers have long since gone to their last sleep, showing that one may live to a good old age when the mind is absorbed in some noble, unselfish effort, and do a great deal of work with hands and brain, and on a very limited allowance of sleep, if, as in Mr. Angell's case, there is neither the habit of worrying about the loss of sleep, nor the still more ruinous habit of taking anodynes or sleeping potions.—*The Laws of Life.*

FAVORS IMMIGRATION.—John B. Weber, commissioner of immigration, argues in the *North American Review*, in defense of immigration. He claims that the average immigrant from Europe is not a criminal or vagabond, but a man capable of becoming a useful citizen. He says: "The constitutional vagabond of Europe does not immigrate. The slums are sluggish, and are seldom so agitated that the filth is flung across the sea." He denies that the immigration of Hungarians and Italians is an evil, arguing that the blending of many races has given to the American nation its strength and originality of mental and physical character, and that this will be as beneficial in the future as in the past. He has no fear of America being "Europeanized," because the various nationalities neutralize each other to some extent, producing a new and distinct type, the type of free America. He also denies the claim that immigration has depressed American labor, pointing out the fact that the immigrants and their descendants tend constantly to rise in the social grade as they become more thoroughly American, while new comers succeed them in the ditches and embankments, to work their apprenticeship in American life. There is room for many more in this broad country, and if justice were done to the toilers, there would be no need of striving for the opportunity to work, no poverty caused by the production of too much wealth.—*The Progressive Age.*

FOREST VANDALISM.—The vastness of the territory of our woodlands gives men an apologetical opportunity to argue that our timber is inexhaustible, and such exhibit no anxiety as to results. Men used the same argument years ago when all the country from Minnesota to the Atlantic Ocean, and north and south to the boundary lines, was covered with timber; but where is it now? Where the new growth of the same valuable timber in the central portion of our country? Gone with the buffaloes and the Indians! There is a limit to the size and quantity of the forests, and that limit in Minnesota is not far away. How many years before only here and there a straggling pine will remain to report the tale of departed worth? Ere the middle of the 20th century our descendants will curse us for our needless, reckless vandalism.—*The Progressive Age.*

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All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday and Friday of each month the meetings of the Society are devoted to the transaction of its private business. None are admitted to these meetings but members of the second court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

There are services every Sunday morning in the parlor of the Sunlight Flats, corner of Wright Street and Normal Park Place, at 11 o'clock. Good speakers lecture on these occasions on Koreshan Science. Also every Sunday evening at 7:30 o'clock at Beth-Ophrah, Washington Heights. Public invited.

The WOMAN'S MISSION meets Friday at 2:30 P. M., at Sunlight Flats, corner Wright Street and Normal Park Place; also Tuesday at 2:30 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday eve. at 8 o'clock, at 102 O'Farrell St., A. O. F. Building, Room C., San Francisco, Cal.

Also, a Woman's Mission Thursday afternoons at 2 o'clock at 2512 Fillmore St., San Francisco, Cal.

The residence of the secretary is at 1227 McAllister St., where any information may be obtained.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Thursday afternoon at 2:30 P. M., at the residence of Mr. C. L. EASTMAN, 337 Evans St., Denver, Colo.

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